

A SHOR-
te Treatyse of the
 mysterie of the Eucharis-
 te : set furth , By
Lewys Euans.

I Aug. super Psal: 89.

You shall not ea-
 te this bodye , which youe
 see , neyther shall youe drinke
 the bloud, which they wil shead.
It is a mysterie that I speake
unto youe , which , if it bee
understanded spirituallye,
will quicken you.

Anno. M.D. LXIX.

Dear

Dear Mr. Currier
I am with you

Yours faithfully
George Washington

John Jay
Secretary

TO THE INDIF- ferent Reader.

The Castle of Christianity. Ath. 040. 1. c. 179.



YTHENCE THE IMPRES-
sion of my last litle booke (Lo-
ving Reder) I heare, and I am
creadiblye enfourmed, of the
grudging stomackes, and of the yuell wil-
ling mindes of a numbre towards me. to-
wardes me? na, towards God, towards
their soueraigne towards their countrey.
Well: It is not *Cerberus* his thre folde bar-
king, yt is not hell, yt is not *Pluto* that
can dryue me frō the standarde of Christ.
But what is the cause, that I am thus repre-
hended? forsooth, because I will holde
no lengre with pryde, because I renounce
superstition, because I set furthe the truth,
and doe knowe laige the very Christian Re-
ligion. Alas, what doe men meane? shall
Dreames preuayle? shall vntruthes ouer-
come? shall self will haue the vpper hande?
shall blindenes still triumphe? shall ydola-
trie haue the victorie? as sure as God ly-
ueth, fonde fryars fables be at an ende,
Priestes deceaptefull deuyses are knowen,
the proude murmuring of Munkes be well
vnderstanded, and the abuses that haue
bene, can neuer be in force agayne. Oh,

A. iij.

howe

Evans, L.

The Epistle.

howe doe men , and howe many doe vtter
their malice , their spight , their enuie a-
gaynst me? Yea, hauing no matter (God I
thanke for it) to reprehēde in my trade of
lyfe: what saye they? he is a turne coate, he
is madde. what? as Festus did , will these
men doe? will they say? *Insanis Paule*, thou
arte madde Paule. & is this all the shifte
they haue? when my Lorde Bushop of Sa-
rusburie was wryting of his booke , what
toye thinke youe had they deuised against
him? forsoothe, they thought it good to
brute abroad, & that by no meane head-
des, howe throughe studie he was becōme
madde: but thankes be vnto God, his ho-
nour is knowen, to bee so farre from mad-
nes , as they are from modestie , so farre
from one iote of rashenes, as they are from
reason , and right vnderstanding. And ha-
ue they deuised nowe the lyke tearme also
agaynst me? God amende them , and God
graunte that some maye haue indifferent
eyes , to see that I wryte the truethe, and
that with sobrietie. And touching myne
aduersaries, God geue them hartes to vn-
derstande where they were broughte vp,
what countrey men they bee , and whence
it is that they haue their succour , their
reliefe

The Epistle.

reliefe, and liuinges. They knowe what I meane, and they are not ignorante what I doe knowe. But for my parte I meane to hurte nonne, if I can doe vnto any of them good, I will. yet let them vse humanitie, let them not bee to spightefull, let them not belye mee. Wel, I haue for thine instruction (Indifferent Reader) here set furthe these fewe leases, wherein I haue briefely declared the meaning of Holye Scripture, and also haue adioyned therevnto the autorites of auncient fathers, and that touching the righte vse, and vnderstanding of the Lordes Supper: I haue lykewise annexed in thee later ende, the absurde errours wherevnto they fall, who wolde defende therein a carnall presence. Wherefore as I doe this of a good wyll, so wishe thou me good, and wishe that mine enemies maye bee more charitable, yea and (not withstanding their hatred) that yet towards them I maye bee proffitable: which shalbe, if they reade my workes, & that but with some indifferencie.

(::)

The

¶ The sainges of the doctors
CONCERNING THE
SUPPER OF OUR
Lorde.

Aug.

A Sacrament is a visible forme,
of an inuisible grace.

Idem in Psal. 3.

Christ gaue the figure of his
bodye.

Idem contra Adim.

Christ doubted not to saye:
This is my bodye, when hee
gaue the signe of his bodye.

Tertull:

This is my bodye, that is, a fi-
gure of my bodye.

Idem contra Marcion.

Christ with bread did repre-
sent

sent his bodye.

Basil.

*The bread is the similitude
of Christ his bodye.*

Euseb : Emisenus.

*Thowe must touche with thy
minde, & thou must receiue
with the hande of thy harte,
the bodye of Christ.*

Hieron. super Matth.

*By bread, & wine, the bodye
and bloud of Christ, is repre-
sented. &c.*

Chrys. in Epist: ad Cor.

*Christ in the bread, & in the
cup sayde: doe ye this in the
remembrance of me.*

Cyrill : in Ioan.

He

He gaue vnto them pieces of
bread.

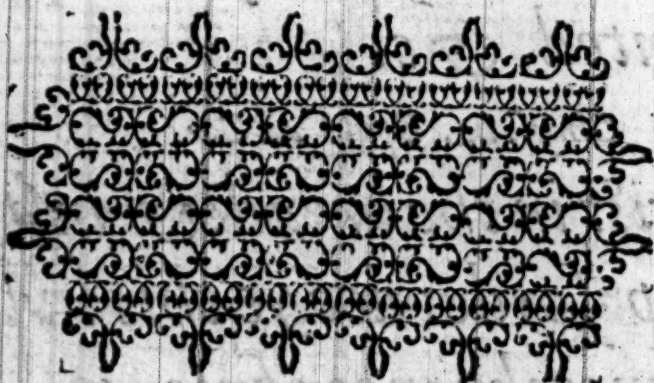
Gelasius contra Eutychem.

The substance of bread, and
wine doe styll remayne.

Theodoretus contra Eutychem.

The holye signes doe remayn
ne in theyr former substan
ce, figure, and kinde.

Finis.



OF THE MYSTE- rie of the Euchariste.



IF the woordes of
Christ might be, as
they sholde be (lo-
uing Christians)
sufficiēte to instructe vs, then
is the supper of our Lorde in
playne wyse set furthe, and
without any ambiguitie ut-
tered, it is without any doub-
te therin to be made, or any
question at all to be moued,
at large by our sauour prea-
ched, pronounced, and decla-
red: If vse may preuaile to
confirm the truth, then haue
right

righte skilfull men, whiche
were in, and of the primitiue
churche, truelye established
vnto our predecessours, vnto
vs, and our successours, the
right sense, and true vnder-
standinge, of the Comunion of
the bodye, and bloud of oure
redeamer Christ: If witte, na,
if the grace rather of the holy
ghost, can helpe to open vnto
vs, the light herein of goddes
woorde, & to make manifest
in so high a mysterie, the will,
and meaning of God, then
haue we in this behalfe to ap-
proue

proue oure doctrine, the elo-
quence of S. Paule, the actes
of the Apostles, & in them the
inspiration of Goddes spiri-
te: Yf the learninge and gra-
uitie of good men, of men well
sene in all knowelaige, and ar-
tes, maye auayle to teache vs
that which is true, to engrasse
in vs what thing by Christ his
laste supper is meante, to shewe
howe, and why, we haue, doe,
& sholde dayly receaue it, then
haue we touching the same, the
sermones of such as were singu-
ler, the exposicion of men that
were

were skilful, & the necessarie
notes of those that were no-
table: to be brieft, if the death
& persecution of constante,
mike, and holye martyres,
may doe no smale good, to te-
stifie the truthe in Christe do-
ctrine, to expresse a certētie in
true religiō, & specially to cō-
firme (for of that we now trea-
te) the faith & belefe, which
al the faithfull shold haue, &
holde concerning this sacra-
mente, then haue wee in good
writing, and the same appro-
ued by indifferēte testimonie,
howe

howe a nūbre haue died, we a-
re creadeblie enformed, how,
whē, & wher, an infinite sor-
te haue suffered their blood to
be sheade, their bodyes to bee
toarne, their limmes to bee
reant, & their carcasses to be
bournt, & that for the testi-
monie of the same. what shall
I therefore be able at this ty-
me to doe? what thing wor-
thie the hearing, shall I be a-
ble to bring into lighte? my
exercyse is nothing, my witte
is smale, my learning is sclen-
dere, myne experience is
litle

little. What can I haue then
here to vtter, that maye fur-
ther this cause, or that maye
to anye purposse extoll thys
misterie? what is in me that
may make to youre instruction,
to perswade, to exhort you? yea,
weyghing the power of Satan,
the eloquence of his Orators;
the might of his monarches, the
practises of his proctors, the su-
bteltie of his seruantes, & the
decepte of hys Doctors: what
maketh me this bolde? why am
I so earnestlye moued to warre
against him? to hinder his en-
ter-

terprises? to abate his coura-
ge? to beate downe his banner?
to conquiere his armye? in dede
of my selfe ouer weake thereun-
to I am, farre vnable & knowe-
laige my selfe to be, yet my good
will, your good meaninges, and
speciallye the woorde of God,
beinge the verye bulwarke of
faithe, the onelye fortresse of
Christianitie, and the most sin-
guler shielde of true religiō, can
doe it. Wherfore as it behoueth
hym, whiche feighteth for hys
Prince, and in the defence of
equitie, and a rightfull cause,
not

not to stagger, but to stande
stedfast, not to quauer, but to
be constante, nor in his prince
his sight to geue backe, but to
aduēture him selfe, to be bolde,
not to feare but to shewe
furthe his courage: so shall I at
this presente, rather shewe the
want of power, then of will, the
want rather of abilitie, then of
a bolde harte and good mea-
ning. But can hee at anye ty-
me wante, whose will is to de-
fende the truethe? can hee at
all lacke, whiche taketh the
parte, I saye not of one, or of
an

an earthely prince, but of the
prince of al prices, of his lord,
of his Creator, of God? what,
where, or who again are they,
that can withstāde the power
of the almighty? that may re-
sist his force, or that may glo-
rie with anye wished successe
against him? Herode was ri-
chely, & royally cloathed, he Acts 12
sat with grete maiestie in his
seate of iudgemēte, his people
were all about him, he made
so pleasante an Oration vnto
them, as the same amongst o-
ther things moued thē to say,

B.i. that

that it was the voyce of god, &
not of mā. But yet marke howe

7bidem.

God dealte withe him: Confestim percussit eum angelus domini, by and by the angel of the Lorde strake him. *and why?* Eo quod non dedisset gloriam Deo, Because he gaue not the glorie vnto God. *And what futher*

7bidem.

came of him? Erosus a ver-
mibus expirauit; Hee died
being deuoured with wor-
mes. *Yf this the be the ende of*
all suche as strue against god,
why sholde I feare to strue a-
gainst

gainst the vngodlye? againste
dreames? against horrible opi-
niones? againste heresie? why
sholde I feare the frowninges
of men? why shold I dreade the
manacing hartes of the haw-
tye? why sholde I regarde thee
secrete hatred, the enuious har-
te, or grudginge stomacke of a-
nye? it is hard, it is not for mā's
ease, to kicke againste the spur-
re, the trueth wil not be shado-
wed with the subteltie of mē, it
is not for man to foster vs anye
lēgre in blindenes, to nousel vs
further in feare, & that, in the

feare of bugges, of white sheetes, of counterfaiſte voyces, of falſe tales, of feyned gloſſys, of ſiniſter expoſiciōs, of fonde authorities, of incredible aſſertiōs, of lieng legēdes, of ſeely ſengle fryare ſermons, or of any iugling, or legier de mayn dealig. We are born, we knowe, to proſſite our cōtrey, to pleaſe our parētes, & to benifite our frēdes, but aboue all we doe owe a more ſpeciall obediēce vnto god, it is meeter that we heare rather him thē mā, & that we feare him before father, frēd, or any of our familiars,

for (as Cicero saith) Religio, Cice of
sic. li. 3.

& fides anteponatur amicitia, religion, and faith must be preferred before friendship. but shall we beginne, & see cōcerning the supper of our Lord, the state of the question, betwene the Bushop of Rome & vs, that is, betwene the Pope, & the Gospell? the knowelaige of it, is not onely easy, but also most proffitable. It is easy, for by the onely, & holy scripture (which thīg by Goddes helpe we here meane now to doe) it may be proued, the righte sense maye be she-

wed, the meaning may be clea-
re, why, when, & howe the sa-
me was instituted it maye ap-
peare. Proffitable it is, for as
without the due, and perfecte
iudgemente therein, wee shall
stande, howsoever we esteeme
oure selues, but in the state of
outcastes, & abiectes: so by
the worthy receauing, and true
esteaming of the same, we shall
not fayle of a moſte excellent
felicitie, of the benefite of the
bodie, & bloud of our ſauour
Chriſte, of heauen, & euerla-
ſting ſaluation. Manye as

I haue sayde, there are, who
were learned, wise & godly,
that haue some at large, and
some in briefer wyse, treated,
and set furthe their iudge-
mentes concerning this holye
Sacramente. But as vpon one
platte, or piece of ground, a
numbre doe oftentimes buyl-
de diuerse buildinges, & the
same varieng in shewe, and
proportion, the one from the
other, all yet tending to good
endes, and vses, as to defende
vs frō the iniurie of the wea-
ther, and suche lyke, so vpon

one place of hollye Scripture,
vpon the worde of god, sundrie
good, and Godlye men haue
written diuerselye: diuerselye,
I saye, in that some vsed one
example, and some an other,
all yet (of the godlie I speake)
tending to augmente deuotion,
to banishe superstition, and to
extoll true pietie, and perfecte
religion. I will therefore at
this presente, omitte the buil-
dinges of others, thoughe the
same be proffitablen, fayre,
pleasante, and necessarie: and
I will endeavour vpon these
moor-

woordes of oure sauour Chri-
ste. (This is my bodie, ^{Lue. 22.}
that is giuen for you) to fra-
me, and set vp suche a smale
and simple cotage, as, though
yt seme not worthye of buyl-
dinge, in comparason, of
the estatelie frames, and char-
geable workes of others, shall
yet aswell declare my good wil,
as also peraduenture defen-
de, and succour some one in
so peryllous a tyme, at the
lest from parte of the ra-
ginge stoarmes, and tem-
pestes that raygne, from the
myste,

myste, & blindenes that men
bee in, and from thee abuse,
which of so long a tyme hath
creapte in amongst vs, cōcer-
ning the order & vse of the
Lords supper. And as of whi-
te, & blacke being ioyned to-
gether, the difference, & va-
rietie in collour is sone tryed,
so shall I at this myne entrie
into this treatise, set furth, &
shewe here nowe before youe,
the blacke clouds, & darke-
nes of Satan, wherewith he
wolde diminishe the lighte of
holie Scriptures, & altoge-
their

ther ouerthrowe the righte
sense, and clere vnderstan-
dinge of the same. Christ
(saythe S. Luke.) Tooke LUC 22.
bread, and whē he had giue
thankes, he brake it, and ga-
ue it vnto his disciples, wil-
linge them in his remem-
braunce to doe in like ma-
ner the same. And here
(whiche thing youe shall see
anonne proued very euident-
lie out of the moorde of God)
by the sacramente of bread
and wine, by these hollye sig-
nes, throughe faythe they re-
cea-

ceased spirituallie, the bo-
dye, and Bloud of oure redea-
mer Christe, the benefite (O
comfortable Supper!) of his
birthe, passion, and resurre-
ction. This is the doctrine of
oure sauour, this haue the A-
postles professed, this doethe
hollye Scripture confirme, &
thys meane I to sett furthe
vnto youe. But the Bushop of
Rome, he on the cōtrarie syde
laboureth most earnestly, to o-
uershadowe this teachinge of
Christe, & to bring in a newe
doctrine, a carnall eatinge, a
Cau-

Cauphernaite's murmuring, a
fleashlie meaning. And yet as
euery vntruth, may not abyde
any diligēt triall, as all absur-
dities will at the leanght in
their own hewe appeare, & be
seene, so shal you nowe see, into
what inconueniēces, yea, into
what blasphemies, the Bushop
of Rome falleth, whiles he to-
gether with his, wolde defen-
de in this behalfe their owne
dreames, and false doctrine. ¶
wil not trouble you with many
of his graue fathers, one that
bath in him greate grauitie,
F

*Valla de
myster:
Eucha-
ristia.*

I will bring for them to spea-
ke. I will not fayne any thing
by him spoken, his owne spea-
che is thys : Nescio an in
Deum panis, an Deus con-
uertatur in panem, I can
not tell (sayth he) whether
the breade be tourned into
God, or God be turned
into bread. O doubtles to be
banished from Christen ea-
res! O vyle, and blasphem-
ous teachinge! O lewde,
and monstrous writinge! If
the bread be turned into god,
then haue we our creator, to
be-

become a creature, we haue
our maker to bee him self ma-
de. And wherof? of bread, of
a very simple, and base sub-
stance. O Christē men, who
can abyde this? who will not
abhorre to heare of suche a
tourning? this, this is it, to
tourne from God, to treade
crooked pathes, to wander in
selfe will windinges, and to
trace deceptefull strange
tourninges. Agayne, If god be
turned into bread, then is our
creator, become nowe a crea-
ture, he is become of a substan-
ce

ce withoute bodye, to be corporall, of God not to be man, but to be breade. Oh, beware suche false teachinge, detest suche intollerable doubttes, auoyde such carnal, & damnable meaning. here we see, what it is to forsake the scriptures, to leaue the perfecte waye, to enter into such dangerous steappes, to deale so carnallie, to folowe fooles, to beleue fryars, and to putte all affiance so fondlye in the Pope. Is not this then sufficient to admonishe vs? may we not

per-

perceave by this, what doctrine they holde, what errours they haue, what heresyes they be in? yea, will you see, howe treating of this sacramento, they flattelye doe doubt the incarnatiō of Christe? Yf this may nowe appeare, and that withoute yffes, and ands, without anye circumstances, you must nedes then abhorre the, you must, if you be not partiall, perceave their absurdities. Weygh their own wordes they be these: Filius Dei in mundum veniens, sum-

psit ex intemeratissimo vir-
ginis Corpore, nescio an
dicant carnem: I can not
tell (saythe hee) wether I
maye saye, that the sonne
of God coininge into thys
worlde, tooke fleash of the
moſte vndefiled bodye of
the virgin. *Can not youe tell?*
We can tell, to God we than-
ke for it, and wee beleue it.
See good Christians, see Christ
his incarnation doubted of,
see the ende of their studies, see
here, whiles they wold defen-
de his very fleash to bee in the

sa-

sacramente, howe they doubt
whether he verely tooke fleashe
of the virgin, yea (for so
they afterwarde alleage) how
they denye yt. But was thys
onely the opinion of one? or
was it not preached in Chri-
stendome? was yt not imprin-
ted, and published, as a sounde
doctrine to instructe men in? is
it not in wryting, and in a ma-
ner euerye where to be sene? O
poore Protestantes, if this had
passed your penne, if but one of
youe had preached suche doc-
trine, the world had nowe soone

found it, but because the Pope
doeth so, al is wel, it is no mat-
ter, he may denie Christ his in-
carnatiō, he may renouce Chri-
stianitie, hee maye doe what
him lysteth, such is his autori-
tie. I haue here marked vnto
you the by pathe that leadeth
to perdicio: set therefore a side
all wilfull partialitie, put on
indifferencie, iudge, I aske no
more, but vprightlie: is it not
an enemy vnto Christe his in-
carnacion? doeth it not bende
altogether frō holines? doeth
it not resiste true religion? is it

not

not a foe vnto oure faith, vnto
the professiō of al good christi-
ans? be not astoynd, stād not
stil bound in blindnes, let your
eares heare, let your eyes see,
thike yea, or no. But if you be-
lieue, as I know you doe, that
our sauour was incarnate, the
desie suche, who though other-
wise they be to carnal, doe yet
bere doubtē, & denie his in-
carnaciō. For of these it is, that
in s. Paul the holy ghost saith: Act. 28
Ex vobis ipsis exoriētur vi-
ri, loquētes peruersa, vt ab-
ducant Discipulos post se,
C. iij. euon

euon from amongst youre
selues shall men aryse, spea-
kinge peruerse thinges, to
drawe disciples after them.
From amongst vs (dere Chri-
stians) hath the Busshop of
Romerysen, speakinge peruer-
se, and blasphemous thinges,
to drawe Disciples, to allure
foolishe vnlearned Fryars, to
leade mumming Munkes, to
persuade simple Priestes, to
entise the learned, to compell
the ignorante, to cōpasse with
his loolling that the most part
of Christendome sholde come
af-

after him, and to worke with
his vayne blessing, that a num-
bre of Christians might not in-
dede be blessed. But to leaue
these me, (& I wold we leaue
te them betyme, for they are
ouer carnall, they doubt of
Christ his incarnation, they
denie that he was incarnate)
Let vs with the helpe of holy
Scripture set furth, & we will
doe it playnlie, the beliefe of
the Apostles, & the meaning
of Christ concerning his laste
Supper. Our sauiour eating
with his Disciples the easter

Luc 22.
Mat. 28
Mar 14

C.iiij.

Lam-

Lambe, as they satte at supper, tooke breade, and after he had gyuen thankes, he brake it, and gaue it vnto them saying: this is my bodie, whiche is giuen for you, doe you this in the remembrance of me. He tooke likewyse after Supper the cup, & sayd: This cup is the new testamēt in my bloud, whiche is shed for youe. *This is that hollye pleadge, whiche hee a litle before his death dyd institute to be with them a remembraunce of his bodye*

bodye cruciefied, and giuen
on the Crosse, of hys bloud at
hys Passiō shead for them, of
him selfe the onelye raunso-
me to redeme them from sin-
ne: these are those hollye sig-
nes, vnder whiche throughe
faithe, they were spirituallye
feed, with the bodie, & bloud
of Christ, vnder which throu-
ghe beliefe, they were made
one with our sauour, and as-
sured by his Passiō, and re-
surrectiō (what wold they mo-
re?) of eternal rest, & salua-
ciō. For as in the sacramēte of
Bap-

Baptisme, the infante is fully released from Adams offence, which is not doone by water alone, but by the grace of the almighty, who vseth his creatures as meanes to worke, and to shewe his glorie in. The exāple whereof we haue when our sauour, in healing the man that was blinde from his natiuitie, vsed claye tempered with spittell, further commaunding that hee sholde goe washe him self in the poole, or well of Syloe. So likewise wee are commaunded to re-

cea-

Ioan. 9.

ceave breade, and to take the
cup, by those as meanes (for
such was Christ his will) to be
partakers of his bodye, and
bloud, to be healed from sin-
ne, to feede neyther by rashe
reason, nor yet by carnall vn-
derstanding, but by faithefull
beliefe on him. And as it had
bene a verye lewde thing, for
that blinde man, to impute his
healing; & the receapte of his
sight, vnto the onelie clay and
water, which hee knewe to be
mere creatures: so sholde we
doe a thing very absurde, and
wicked,

wicked, yf wee dyd attribute
vnto the bare bread, the bene-
fite of our feeding, or vnto the
creatures the comfort, which
we haue by oure creator. For
the vertue was in our sauour
that healed the blynd mā, the
vertue is in heauen that fee-
deth vs, from thēce we recea-
ue the bodye and bloud of our
redemer Christ. And as the
claye, and water, being mere
creatures, were to be had in
estimacion, for that the Lorde
vsed them as meanes to heale
the bodye: So these bollye fig-
nes,

nes, this breade and wyne are
much rather to be regarded,
seyng it pleased oure sauoure
to vse them as meanes to esta-
blishe oure faithe, to further
oure beliefe, to feede oure sou-
les. We see that a Prince com-
maunding by worde of mouthe
thys, or that thinge to be don-
ne, hys commaundemente
furthewith is fulfilled, and
why? yt is trowe yee, for
any vertue that is in the wor-
de spoken? or is it not rather
for the autoritie and power,
which still remayneth in the
Prince?

Prince? is it not eyther for feare of his further displeasure, & indignaciō, or to performe the duetie, which they owe vnto his calling, & personne, or els in hope by contenting hys will, to attayne credite, fauour, or some other cōmoditie?

Mat. 3. so likewyse, whereas oure sauiour willed the lame to goe, the leaues to be cleansed, & the blinde to see: shal we thinke, that by the vertue in the words uttered they were healed? or shal we not belieue that the power was permanente in Christ,

Christ, & that by their faith
in him they were cured? we
see then that neither the bare
words uttered by the minister
at the cōmuniō, cā haue in, &
of thē selues any suche power,
nor yet that the very creatu-
res of bread, & wine, can ha-
ue in them conteigned any su-
che force, or vertue. Whiche
thing being, as it is, very play-
ne, we must graunte that from
aboue it is, that the vertue
proceadeth, & that as the A-
postles receaued the one of the
other, and that vnder bread,
and

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*and wyne, by faith the bodie
of Christ spirituallie: so we re-
ceauing in the communion at
the Ministers handes, thys
sacramente of bread, and wy-
ne, we receaue of the Lord by
our faith in him, the benefi-
te of his deathe, and resurre-
ction, we receaue the bodye
of Christ, we receiue his bloud.
But how? carnali as the Cau-
pernaites dyd thinke? no wee
receauethem spirituallie, and
that we so doe, the wordes of
Christ doethe testifie. For the*

Joan. 6.

spirite it is, (sayth he) that

quic-

quickeneth, the fleash profiteth nothing. And as nowe a numbre, so then many of his Disciples, hearinge hym to preache vnto them, that they must eat his fleash, and drinke his bloud, they sayd: *Durus est hic sermo, this is a harde saing. But what sayd Christe agaynste their murmuring? Verba quę ego loquor vobis, spiritus, & vita sunt, the words that I speake vnto you are spirite, and lyfe. Hoc vos offendit? doth thys offende youe?* They

D.i. thought

Ibidem.

thought to haue eaten hym
carnallie: but he sayd: Quid
&c, what if you see the son-
ne of mā to ascende thither,
where he before was? where
is then the cause of their mur-
muring? howe shold they then
thinke, to haue eatē him car-
nallie? why shold not they, why
shold not we, beleue that wee
eate him spiritualye? S. Ma-
thew, S. Mark & S. Luk doe
together, & in manifest wor-
des expresse, that Christe too-
ke breade, & gaue it vnto his
Disciples, yea, & that they
dyd

dyd also eate bread, (for this
is the questiō) S. Paulin play
ne wise doeth testifie. Quoti- 1. Cor 11
escunq̃ue enim cōmederi-
tis panem hunc, & de po-
culo biberitis, mortem Do-
mini annunciatis donec ve-
nerit. As ofte as youe shall
eate this bread, and drinke
of this cup, youe shew the
Lords deathe vntill he co-
me. And again he sayth. Pro-
bet autem homo seipsum, ibidem.
& sic de pane illo edat. Let
a man examine him self, &
so eate of that bread. Ther-

D.ij. fore

*fore (for I maye cutt of
all circumstances) it is bread.*

*Wee haue likewyse in the A-
ctes of the Apostles eviden-
te testimonies to approue the*

Acto. 2. *same: Erant autem perse-
uerantes in Doctrina A-
postolorum, & communi-
catione, & fractione panis,
& precationibus. And they
continueued in the doctrine
of the Apostles, in com-
munication, breakinge of
breaðe, and in prayers. Et*

Ibidem. *frangentes per singulas do-
mos panẽ, breaking breaðe.*

in

in euerye howse. *This is playne, it is Bread, it can not be denyed. Wel futher: Cum conuenissent Discipuli ad frangendum panem, when the Disciples had commen together to breake breade. Beholde howe the Scriptures are full to confirme this Doctrine, see howe withoute circumstances the sense is euidente. Yea S. Paule in the night before he tooke his iourney to Asson, doeth declare what it is, that we se. Cum ascendisset autem, fregissetque panem.* *Act. 20* *7bidem.*

D. iij. when

when he came vp agayn, &
had broken bread. Thus ha-
ue you places ynough of holye
Scripture, to proue that to bee
bread, which you see, you ha-
ue it sufficientlie shewed youe,
that in this Sacramente of
bread, & wine, youe receaue
by faithe the bodie, & bloud
of Christe spirituellie. Take
hede therefore, that nonne of
you be those, of whō it is thus
written: God hath giue thē
the spirite of vnquietenes:
Esay. 6. eies that they shold not see,
& eares that they shold not
hea-

heare, euon vntil this daye.
God hath giuen vs eies, let vs
vse them, he hath gyue vs ea-
res, let vs not abuse them.
Trueth is trueth, dreames a-
re dreames, the Gospell is per-
fecte, & godlye, mens exposi-
tions are mayme, they are
weake, they are without cer-
taynetie. This mucbe at tthis
present maye suffice: to me it
doeth, for that I see the truth,
to you it may, seing you doe, or
may see it. For if youe believe
that our sauour was incarna-
te, the away with foolish obsti-

D.iiij.

nate

nate carnalitie, yf we thinke
that the spirite quickeneth,
cōsider that we receiue Christ
spiritually, if we haue asiance
in the worde of God, in the
Scripture, the let vs renounce
Munkishe dreames, and all
Cauphernautes murmure, if
wee belieue that God is God,
then awaye with vngodlynes,
auoyde al Popishe heathines,
beware of Antechrist, stande
stedfaste in faith, be Christi-
ans, and that you, that I, that
we all may so be, Christ gra-
unte it: Amen.

The

THE ABSVRDI-
ties wherein those are
that confesse the carnall
presence,



*O ME doe allea-
ge that the breade
is turned into Crist
his bodye, the wy-
ne into his bloud, & the wa-
ter into nothing. But som doe
denye that there is any suche
turning, & therfore they say:
Fit autem conuersio rerum
secundum quosdam.*

*Some doe say, that the wine,
& the water are turned into
bloud: But some others saye,
that*

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that the water is tournd into
waterishe humoures.

Some others also there are
which affirme, that the wine
and water are turned, non vt
duo, not as twoe thinges, sed
vnum compactum, but be-
ing one compacte thing.

Some saye that the former
substance of bread, & wyne,
is become the fleash, & bloud
of Christ: But some others doe
holde that the substance of
breade, & wyne, doeth there
ceasse to be, & that it is beco-
me to be nothing.

Some

Some doe saye that the substance of bread & wine doeth remayne still, & that yet there is carnallie there the bodye of Christ.

Some say that of wine without water the bloud of Christe can not be made: others doe saye that it can, but yet that it ought not to be done. Others doe say that the water is to be put into the chalice for honestie sake.

Some say, that it can be made of boiled wine, some say, no: some say of vinegre, but some
put

put therein a doubt.

Some saye, that the breade muste be onelye of water and meale: some saye otherwise.

Some say, that the bodye of Christ can not bee made seuerallie from the bloud, nor the bloud seueralli from the body: some saye, that they can.

Some say, that the bodye of Christ is not receiued without his bloud, nor that the bloud is receaued without his bodie, so that they receiue him for once twise, for one body, two bodies. But yet these wil not haue the breade

breade to be transubstantiated into his bloud, nor the wine into his body, but they wold haue they can not tell what.

Some say, that they doe eate twoe partes of Christ his body dry, & the third dipte in the bloud, the one for the soules of the Sainctes, the seconde for the soules in Purgatorie, and the thirde for suche sinners as be liuinge: but others doe mislike this, & they will haue in it an other meaning.

Some say, that the body goeth not into oure stomakes: some
saye

saye otherwyse : some saye,
that assoone as the fourmes of
breade, and wine are touched
with our teethe, then is the bo-
dye of Christ by and by snat-
ched vp into heauen.

Some say that the transub-
stantiation is made by Hoc,
som by Est, some by Corpus,
some by Accipite, some by
the whole forme, some by they
knowe not what.

Some saye that the bread is
turned into his bodie, but that
it is not becommme his bodye.

Some saye, that the bodye of
Christ

Christe is receaved withe his
deytie, & soule: some say, no.

Some saye, that Christe dyd
eate him self, some saye other-
wyse.

Some say, that anyuel priest
can make Christ his bodie: so-
me saye, that he can not.

Some doe holde one thinge,
some an other, concerning the
being of Christ in the sacra-
mēt, that is, touching the pla-
cing of his feete, handes, fa-
ce, and other partes.

Some saye, it may be graun-
ted, that a mouse eateth the
bodie

bodie of Christ: some say, no.

Thowe mayste heare see,
(Christen Reader) if thou
hast eyes, howe these mens
eyes bee blinded, howe their
minde bee occupied in va-
nitie. In vanitie? na, in in-
fidelitie, in carnalitie, in bla-
sphemie. But amongst whom
is this discorde, & diuersitie?
inter Doctores, amongst the
Doctors, amongst proude Pre-
lates, amongst such peruer-
se men, as haue made of Christ
his religion a mockerie, of
Christianitie a very lumpe of
bea-

heathenesse, & ydolatrie. doe
thou. therefore (deere Rea-
der) the parte of a wise man,
wander not with the; doe the
part of a godly man, gadd not
after their lustes, looke to thy
selfe, take bolde on the
scripture, let not man
delude thee.

Feremie. 8.

¶ Thus sayth the Lord: doeth
he that falleth, neuer ryse vp
agayne? and doeth hee that
goeth awaye, neuer returne?
why then is this people, and

E.i. Ferusa-

Ierusalem gonne so far backe,
and so fromardelie? they
haue layde holde vpon a lye,
& they wold not returne. &c
beholde the penne of the scri-
bes setteth furt he meere lyes:
the wyse are confounded, they
are afrayde, and taken: for
so they haue cast out the woor-
de of the Lorde, neyther
is there anye wysedo-
me amongst
them.

FINIS.

An-

¶ An aunswere to certen
rebukes, & ambushemen
tes, deuysed, and daylye practi-
sed by myne aduersaries,
agaynst me.



NE upon a ty-
me asked of Cleobulus,
what thinges speciallie were
to bee aduoyded: The enuye
(sayth hee) of frendes, and
the craftie fetch, ambushemen-
te, & conspiracies of enemies. Here touching the
firste, I am nothinge of Cleobulus his minde.
For howe can he be a frend vnto him, whose good
happe, and prosperitie, he doeth grudge, murmu-
re, and enuie at? concerning the other, that is, of
the subtilt wiles of enemies to bee forscene, I see,
and I fynde it by experience true, that, if the
entrappings, and craftie used by aduersaries, be
not, and that with good beede, and in tyme
looked vnto, the harmeles may seme hurtfull, the
innocente may seme guiltie, the offender shalbe ac-
quited, & the true man shalbe condemned. For,
not to speake of others, I perceaue towards my
selfe so manye deuises pretended, so manye wayes
assayd, and so muche subteltye imagined, that ye
is in a manner, but in vayne to goe aboute to

E.ij.

with.

To the Reader.

Withstande their dares, gonne shoute, & assaultes. Yet, as the olde, & true saying is, if God bee with vs, who can be against vs? If the trueth be on my syde, then let Satan doe what he can, let whisperers out with their deuises, let all subteltye be used, I recke not, I care not, I passe not. But what is yt that moueth them hereunto? or what thing is it, that they deuise against me? moued they are thereunto, throughe selfhyking, self loue, selfe will, throughe hate, throughe spight, throughe enuie: The thing it self, that they deuise agaynst me, is this: they labour as earnestlye as they can, to bring my name into contempte, and my doinges to be disdeygned. And why? forsooth not for any matter they haue to Euans, but it is, that so in him, they might the rather appresse the trueth, that so they might resiste godlynnes, & set up, and that nayled vnto walles, their blinde Poppettes, their pretie litle goddes, their dumbe Babes, & deafe Wooden Angels. But howe goe they aboute to bring their practise against me to effecte? you shall heare, for I doe heare, & see them. Fyrste cometh the stationer, he hydeth my Booke, and except it be asked for, it may in no wise be set furth to be sene. And yet when money cometh, then out it goeth. Quid non mortalia pectora cogis, sacra auri fames? Well, my Booke is in the ende folde, God knowethe, with a grudging, and

To the Reader.

a heauie hart, & if he know well the byar, the ge-
nethe be the booke by names, he rayleth agaynst the
autor, he vseth asmuch humanitie as may be. Oh
leane your lowdenes, I know your wordes, & who
you are. Now when the stationer hath playd his
parte, then cometh in the pagente other personnes,
and thereof some not of lowe degrees. Euery one
playeth featelie his parte, one sayth, I am a foole,
one affirmeth that I am yong, & rashe, one allea-
geth that I am vnlarned, one telleth that I am
waxen madde, & an other reporteth that I am
blynded. And thus goeth this foolishe, yong, ra-
sbe, vnlarned, madde, blynde pagente forwarde.
To what purposse sholde I shew, what frowning-
ges they make, what staringe they kepe, what
noddinges they vse, and what thoughtes they ha-
ne? And is this all? no. For there is one sorte of
men, that haue ioyned handes in this conspiracie,
but they maye not be sene in the tragedie. These
will playe with suche ingling their parts, that they
wilbe both players, and lookers on, and that at
once. Tanta artes, solertia tanta nocendi.
Suche subteltie they haue, suche secrete deuises
they vse. But who are they? for nonne are so to bee
feared as these. They are suche, to be playne with
youe, who in outwarde demeanure seme to bee
earnest Protestantes, for they desie the Pope, they
will take, if they be required, double othes a-
gaynst

To the Reader.

gaynst him, they will sweare, & forswear him, they will insweare, & outesweare him, they will seme to deale with none of his syde. But in secrete doinges, and in priuie dealinges, Sinon is a suttell fellowe. These kinde of men, are they, whom I feare, and therefore I geue you warning of them. For they hauing an, the countenance of Protestantes, & then vnder the coltour of a grame Zeale, sometymes commending me, and sometymes mystyking me, what good Protestante can, excepte he know eyther the, or me well, but bearken vnto them, and repoarte then, after them? as it is no poynte of humanitie for these thus to deale, so it is no modestie for me to speake anye thing in myne owne sommendacion. This I may saye: a synner I am, I can not iustifie my self. Yea, to aunswere their schauanders, I maye further saye that for yeares, I am as olde as some of their Popes were: for my lyfe, let it be layd in balance with their Doctors, and chiefe, I aske no fauour, let it be sifted, and well weyd. Vnwilling I am to saye thus much, yet the cause considered, it may be sayd. For learning, let a whole synode of their barbarous Syr Johns confute, if they can, my doinges: touching madnes, it was some madde brayne that schaundered me: for I thanke God, I neuer knewe what it meante, except when I offered toydales, when I kyssed blinde blockes, when I

To the Reader.

reuerenced candels, when I honoured their false
earthe, and when I adoured their counterfeit
bloud. For, oh in how many Churches haue I se-
ne, that say: that they had their deceafeful earth
from Ierusalē, their feyned bloud made by mira-
cles, & that alleage that they haue, Præputium
Domini, his coate, his crosse, nayles, hammer,
and all? What is deceapte, if this be not? What
is madnes, if this is not? howe manye coates had
Christ? howe manye crosses suffered he on? howe
long shall wee be feade in blindenes? Oh, howe
long shall we be lead in suche lewdenes? Well, God
make us all learned if we be not, God make us all
good if we are not, God lende us eyes if we see not,
God lende us eares if we heare not, and God gra-
unte that frendelye, charitablye, and willinglye,
we maye seeke the truethe, and exhort one an-
other, that lyuing here in perfecte charitie
together, we maye in this ende lyue in
heauen, and enioye that rest, which
God for hys barth prepa-
red. Amen.

Finis.

Printed by Iohn Iones at the signe
of the Lincorne: by Thomas
Buttore.



Imprinted at London in
Pawles Churchyarde, at the Signe
of the Lucrece : By Thomas
Purfoote.

